

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 9.]

SEPTEMBER, 1822.

[VOL. VI.]

For the Christian Journal.

No. VI.

Universal Redemption.

THE universality of the redemption wrought by Jesus Christ may likewise be fairly inferred from the impartiality of our Creator. He is said to be no respecter of persons, to extend equal justice to all men, to be good to all, to send his rain, and to cause his sun to shine upon the just and upon the unjust. Such being the case, can we suppose that he would give the Son of his love to die only for a part of the human race, thereby putting it out of the power of the rest to attain future happiness, and in truth virtually consigning them to perdition? Farther, can we suppose that it is his will—(such is the doctrine of Calvinists)—his ministers should offer pardon and life to all, when at the same time only a part can accept and enjoy them? If such is the fact, may we not ask, “Why does he complain of his people, saying, Ye will not come unto me, that ye might have life?” Surely this language implies that they may come, and that the fault is in themselves if they do not.

“In every nation, he that feareth God, and worketh righteousness, is accepted of him.” Such was the language of Peter on occasion of the admission of Cornelius the centurion into the church. Cornelius was a heathen, but by his upright life he had acquired the favour of his Maker—his prayers and his alms had ascended up for a memorial before God. The case of Cornelius is a strong argument in favour of universal redemption, since it is one of the proofs that may be adduced, that the benefits of the Saviour’s death will be extended to all nations, to many of those who have never heard of his name. The redemption wrought by him, we believe to be universal in the strictest sense of

VOL. VI.

the term; extending not only over Christian countries, but over the whole earth—over Mahometan and pagan, as well as Christian lands. All those in these different regions of the earth, who conform their lives to the light and the knowledge they enjoy, who “work righteousness,” will be accepted by him. “There is no respect of persons with God,” says St. Paul. “For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law shall be just before God, but the doers of the law shall be justified. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.)” Here is an express declaration, that those heathens who do their duty as far as they know it, will find favour with God. But the Calvinist contends that all heathens must perish. Why? Because they have not the right faith. All, say they, who have not this faith—and they cannot have it if they have never heard the name of Christ—all who have never been regenerated, or born again in their acceptance of the term, must be cast into outer darkness. May we not call this doctrine, in the language of Calvin himself, “*horribile decretum*?”

But a conclusive proof of the doctrine of universal redemption may be drawn from the nature of the Christian covenant. This covenant differs only from the Jewish, in that the latter was confined to one people, whereas the former is to include all nations. They are both covenants of grace and mercy. The mode of admission into the Jewish was

by circumcision, a rite to be applied to the young as well as to the old. Admission into the Christian Church is by baptism—"Go ye and teach," or make disciples of, says our Saviour, "all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." And we know from Scripture, and the practice of the primitive Church, that infants as well as adults were admitted into the covenant by this rite. They were received into the Church of Christ, which is called his body and his spouse. By one spirit, says the Apostle, we are all baptized into one body. This Church is in other places styled the kingdom of heaven, or kingdom of God; that is, the kingdom of God in this world—a state of grace and of mercy, in opposition to the state of nature in which we are born. Is there then no blessing attached to admission into the Church? Is it no privilege to become members of the body of Christ, and inheritors of the kingdom of heaven? Christ, says the Apostle, loved the Church, and gave himself for it. He redeemed it by his blood, and, as the Church will consist of good and bad members to the end of time, many are redeemed who will not be saved. When we enter the Church, we embark upon that stream, if I may so speak, whose natural course will lead us to the haven of eternal rest. We do not say it will necessarily lead us to the haven, for we may be cast away on the rocks and shoals of vice, and be ruined—but we say that we have embarked upon the true course, and that if we do our duty we shall safely reach the end of our journey. But perhaps it will be denied that we are received into the Church, and placed in a state of grace by baptism. We ask, then, what are the benefits to be derived from this rite? If we take this ground we reduce it to an unmeaning ceremony, and, by fair reasoning, shall be led to the conclusion, that the doctrine of partial election extends to infants as well as adults. If baptism does not admit infants into the Church, they must remain in a state of nature. And if they remain in a state of nature, and all mankind are divided into the two classes of elect and reprobate, (or, if you choose, substitute pre-

terition for reprobate,) the inference is fair, that the decree extends to the young as well as the old. And what an awful view does this give us of the Divine proceedings with respect to man? How, under this view, can the Gospel be styled *glad tidings*—how can it be *good news of great joy* to all people? If, on the other hand, all persons baptized are brought into the Church, the conclusion appears to be inevitable, that such at least are redeemed; and as the Christian Church is designed to embrace all nations, the inference again is fair, that all men have been redeemed.*

* The writer of these remarks does not profess to know what are the sentiments of Calvinistic churches generally on the subject of baptism. It is believed that there is great diversity of opinion among them, as they find it impossible to reconcile the doctrine of admission into the Church by baptism, with that of partial redemption—but he was told, not long since, by a Presbyterian minister, that the doctrine inculcated in their seminary is, that the children of believing parents (that is, the children of communicants—or, if one of the parents is a communicant, it is considered to be sufficient) are *born into the Church*, and that baptizing them, in their view, is merely putting a seal upon them. But how strange a doctrine? It reduces baptism almost to an unmeaning ceremony—to a simple declaratory act—that the children thus baptized are the children of believing parents—since at the moment of their birth they are in the Church. But another difficulty arises. To be a believer with them, means that the person has been regenerated in their view of the term—has been born again—is a Christian in the strictest sense of the word, and will persevere in the true course to the end. Now, how does the officiating minister know, that the parents of the children he baptizes, are believers in this sense? Are there not hypocrites in all denominations? If, then, the parents should be of this character, what is the effect of baptism upon their children? Again, are all the children thus born into the Church redeemed? And if so, are they all saved? This is an assertion no one would make. If, then, some are redeemed who are not saved, the Calvinistic doctrine of redemption falls to the ground. But if the children born into the Church are not redeemed, what is the benefit arising therefrom? The same and no more than from being born out of it. Such is the dilemma arising from the doctrine of partial redemption, a dilemma that strongly points out the propriety of excluding the doctrines of Calvin altogether from theology. The reader who wishes to see the subject of Calvinism thoroughly discussed, is referred to Bishop White's "Comparison." The celebrated Dr. Barrow also has three sermons on universal redemption, that appear to be unanswerable. The late Dr. Smith, of Princeton, although by some supposed to inculcate the tenets of Calvin, in his work on "Natural and Revealed Religion," in reality abandons them, since he advocates the

Let us now examine some of the arguments usually adduced in favour of the doctrine of partial redemption.

It is said, if Christ died for all mankind, and only a part is saved, then his blood was shed in vain for that part which is not saved—and is it not an idea unworthy of the majesty and power of God, that he should provide a ransom for all, while only a part are benefitted by it—that he should do any thing in vain? We reply, 1st. That it is a doctrine much more unworthy of the acknowledged attributes of the Creator, that he should give the Son of his love to suffer on the cross for a select few, when all are by nature equally deserving. In truth, it is only on the supposition of the truth of universal redemption that the goodness and justice of God can be vindicated. The doctrine of partial election is in open hostility to both. According to that doctrine, a part of the human race was chosen by God from eternity, before the foundations of the world were laid, and without regard to their faith or good works—to eternal life. The other part was doomed from eternity to eternal death. For those who were thus chosen to eternal life, Jesus Christ in due time gave up his life on the cross, redeemed and saved them; while the rest were passed by as vessels of wrath fitted for destruction. Such is a fair account of the doctrine. And may we not ask, is it consistent with either the justice or goodness of God? Is it consistent with his justice, to punish a part of the human race, because they will not avail themselves of the benefits of Christ's death, when that death was not designed to effect their salvation—when it was out of their power to rely upon it as their rock and support? Is it consistent with his goodness, to place the boon of eternal happiness within the reach of some, and to deny it to others, and without regard to their faith or good works, when they are all by nature equally worthy, or rather

doctrines of Universal Redemption, the Freedom of the Will, and the passive, but not irresistible operations of the Holy Spirit. How the learned Doctor could consistently support these doctrines, and yet hold to the "perseverance of the saints," is more than the writer of this can comprehend.

equally unworthy? If this is true doctrine, the reprobates may well ask, why are we condemned for rejecting a boon that was never offered to us? Why are we punished for not believing and trusting in Christ, when he never died for us? But if we adhere to the doctrine of universal redemption, the unbelieving and impenitent, when they come to receive their sentence, and are asked what excuse they have to offer, will, in silence and terror, acknowledge the justice of their doom. But, 2dly, we reply to those who make the objection, that if Christ died for all, then his death is in vain to those who are not saved, and we ought not to believe that God would do any thing in vain—"the death of Christ, if God is so disposed, is sufficient for the redemption of all mankind—that is, there is merit enough in him as a sacrifice to atone for the sins of the whole world. This all must admit. Why then should he resign his life for a part only, when that life was sufficient to ransom all?" The advocate for partial redemption will say, perhaps, such was the good pleasure of God. We deny that such was the will of God, and for proof we appeal to Holy Scripture—a much more proper mode of settling the question, than by resting upon philosophical and metaphysical arguments—the foundation, by the bye, upon which the whole edifice of Calvinism rests.

But it will be asked, is there not an election spoken of in Scripture? We acknowledge there is, but it is not an election of some individuals to everlasting life, to the exclusion of all others. It is an election of nations to the privileges of the Gospel or of the true religion. Thus the Jews were the elect people of God, because he selected them from the nations around them, that he might deposit with them, the principles of the true faith. But we cannot infer that, because the Jews as a nation were the elect of God, they were all saved. On the other hand, we know that there were, at different times, perhaps at all times, many wicked and rebellious individuals among them, and that Korah and his company, for their sins, met a severe and awful punishment. Christians also,

all those nations that have embraced the Christian religion, are the elect of God; but then no one will aver, that all who bear the name of Christian will be saved. St. Paul, when directing his Epistles to the different churches, styles them the *elect of God—called of God—called to be saints*, &c. but, at the same time, in some instances, sharply reproves them for their unholy conduct, and warns them that they may lose the favour of God, and return “like the dog to his vomit again, and like the sow that was washed to her wallowing in the mire.”

Calvinists generally advance the text, “many are called but few are chosen,” in support of the doctrine of partial redemption. But this passage surely admits of a very different interpretation. It evidently applies to the Jews, as the context shows, all of whom were first called, (according to the direction of the Saviour to his Apostles, to go first unto the lost sheep of the house of Israel,) but only a few of that nation obeyed the call, only a few were chosen. But admitting that it refers to the whole human race, it does not support the doctrine of Calvinism, unless it could be shown that the word *chosen* means *irresistibly drawn*. Again, “Christ loved the Church, and gave himself for it.” But does it necessarily follow, that because Christ died for the Church, he died for none others? If the passage must bear that construction, it would not answer the purpose, for it is admitted on all hands, that the Church contains bad as well as good members—that the tares will be mixed with the wheat until the time of harvest.

But we forbear noticing any more passages that might appear to favour the Calvinistic doctrine of redemption, since it can hardly fail to strike any one, who reads the Scriptures, that their whole current runs in favour of universal redemption. Innumerable texts may be brought to support it, either expressly or by fair inference; while it is hardly rash to assert, that there is not a single passage in the sacred volume which, when rightly interpreted, gives any countenance to the doctrine of partial election. At all events, let us ever

bear in mind this necessary rule in interpreting any book, not to build our opinion on a few insulated passages that run counter to its general spirit and meaning.

In concluding these remarks we cannot avoid one reflection—how astonishing are the lengths to which prejudice and preconceived opinions will carry us? Were it not that the doctrines of partial election, irresistible grace, &c. are embraced by many Christians of great respectability as to piety and talents, we could hardly judge it possible that they could ever enter the human mind, much less claim to be supported by Holy Scripture. But, alas! the human mind is a curious principle, and no error is too absurd or irrational for it to adopt, when prejudice, prepossession, and education have lent it their aid. We know, however, (and consoling is the reflection,) that error, although sometimes rapid in its growth, is short lived—it has not a firm root, and in time it will “wither away.” Truth, on the other hand, is permanent—it is a temple whose foundation rests upon a rock that can never be destroyed, and if it is sometimes obscured by the weeds of error that spring up around it with mushroom rapidity, yet the scythe of time never fails to mow down these weeds, and to cause the temple to reappear in all its beauty. Let it be our prayer, that the period may speedily come, when all “error in doctrine,” as well as all “viciousness of life,” may be “driven away from us,” and truth and the knowledge of the Lord may “cover the earth, as the waters cover the sea.”

The Country Clergyman.

Sentiments of the Shawanæse relative to God and Religion.

From the Piqua (Ohio) Gazette.

MR. BARRINGTON—I have been, for some time past, employed in the Shawanæse nation, procuring an account of the religion, language, manners, and customs of this people, for the use of the government. As there are great efforts making in many parts of the United States to civilize and evangelize the Indian tribes, it may be satisfactory to some of your readers to know the senti-

ments of the Shawanœse relative to God and religion. You will find annexed the result of my inquiries on these heads, together with a translation from Shawanœse into English of the Lord's Prayer.

JOHN JOHNSTON,
Indian Agent.

Wapaghkonetta, May 7, 1822.

The Shawanœse believe that religion is a very good thing; keeps them at peace with each other as well as at peace in their own minds; all those who respect religion prosper, and are for ever happy; believe that their religion came down from heaven; believe there are two roads; the virtuous and good after death go to a place of happiness, where they shall want nothing that they can desire; the bad will go to torment and endless misery; that their conduct in this life will be decisive of their state in the world to come. That there is one great and supreme God, the maker of all things, the master of life; they call him *We-she Ma-ni-tou*, from *We-she*, something that is supremely beautiful, excellent, or desirable, and *Ma-ni-tou*, God. Have the strongest confidence in their Maker; believe that he constantly governs the world and all things in it; that they could not exist a moment without his power and goodness. They are in the constant practice of praying for favours and assistance; in making sacrifices and oblations to obtain Divine aid; but have no idea of a general judgment. The pleasure which they anticipate in a future state of existence is more corporeal than mental. Their ideas on this subject are in a great degree conformable to the doctrines broached by Baron Swedenbourg.

The Shawanœse believing their religion to be of Divine appointment, and suited to their condition, are opposed to receiving Christian instruction.

The Lord's Prayer.

Our, *Ne-le-wa*; Father, *No-the-na*; Which art in heaven, *La-gwa Spi-me-ke A-pe-ta*; Hallowed be thy name, *Ne-tagh-que-le-mabe-kit-c-she-tho*; Thy kingdom come, *Ke-la no sa-ba-ma wegh-pe-a-wa*; Thy will be done, *Ke-la-we-a-mitch-to-ta*; In earth as it is in

heaven, *O-ta-she na-tha-pa ta-hap-pe-an-e Spi-me-ke*; Give, *Me-le-lo*; Us, *Ne-la-wa*; This, *Ye-a-ma*; Day, *Ke-she-ke*; Our, *Ne-le-wa*; Daily, *Thwa wa-puck-a*; Bread, *Tuck-quan-a*; And forgive, *Wi-ne-cat a-loo*; Us, *Ne-la-wa*; Our, *Ne-le-wa*; Debts, *O-sen-a a-ga*; As we forgive, *Sha-ke ne-la-wa now-en-e-cau-ta*; Our debtors, *Ne-le-wa ma-she-ne-get-che*; And lead us, *Ne-ke-she-wa-she*; Not into temptation, *Ta-ke ta-mut-cha-se*; But deliver us, *Pi-e-gwa negh-wa-ben-she-pa*; From evil, *Ta-mut-cha-se*; For thine is the kingdom, *Ke-la we-se ta-hap-pe-e-an-ne*; And the power, *Ke-la we-she-cat-e-mau*; And the glory, *She-ka-nan-es-cau kim-sae ke-la-wa*; For ever, *La-gwa to-she*. Amen, *E-ne we-ha-ke*.

[A Missionary Society has recently been formed in the parish of Christ Church, Cincinnati, Ohio, auxiliary to the parent society of that diocese. Its constitution, and an address from the president, have been forwarded for insertion in the Christian Journal. The true Churchman cannot but be gratified with the perusal of these articles. The pious zeal and perseverance of the few pastors in that destitute and extensive region will, we trust, induce others to follow in their steps, and thus eventually gather a rich fold unto the harvest of our primitive and apostolic Church.]

For the Christian Journal.

Constitution of the Episcopal Missionary Society of Christ Church, Cincinnati.

WHEREAS "the congregation of Christ Church, Cincinnati," have beheld, with great regret, the feeble exertions that have been made by the Protestant Episcopal Church for the support of Missionaries; knowing the great want of them in the western country; being persuaded that nothing but some energetic measures of this nature will serve to preserve the Church in this diocese from premature extinction; and believing it the means, under God, of extending the borders of our Zion, and hastening that time when the knowledge of the Lord shall cover the earth, as the waters cover the sea; and considering that the formation of auxiliary societies, as recommended by "the Protestant Episcopal Missionary Society within and for the diocese of Ohio," will be the most effectual way

of promoting these important objects, by bringing the interests of our holy religion more immediately to the notice of every individual of the parish, they have formed themselves into a society, and adopted the following Constitution:

ART. I.—This association shall be known by the name of “the Episcopal Missionary Society of Christ Church, Cincinnati,” and it shall be auxiliary to “the Protestant Episcopal Missionary Society within and for the diocese of Ohio.”

ART. II.—The object of this society shall be to collect funds for the support of Missions, which funds, so collected, shall be paid over to the Treasurer of the society before mentioned, on or before the meeting of the annual Convention of the diocese of Ohio.

ART. III.—Any person paying not less than fifty cents annually, shall become a member of this society; and, by paying five dollars at any one time, may become a member for life.

ART. IV.—The affairs of this society shall be managed by a President, first and second Vice-Presidents, Treasurer, Corresponding Secretary, Recording Secretary, and six Directors. The Rector of Christ Church shall be President, *ex officio*, of the society; the other officers and directors shall be chosen by ballot at the anniversary meeting of the society.

ART. V.—Any three of the Directors, together with the President, or, in his absence, two thirds of the Directors, shall be a quorum for transacting business. The President, or any two Directors concurring, may call a meeting of the board at any time.

ART. VI.—The anniversary meeting shall be held at Christ Church, on Easter-Monday, when the annual report of the board of managers shall be presented.

ART. VII.—No alteration shall be made to this constitution, except by the concurrence of two thirds of the members present at any meeting of the society.

Officers.—The Rev. Samuel Johnston, President, *ex officio*; the Rev. Thomas Osborne, 1st Vice-President;

Ethan Stone, Esq. 2d Vice-President; John P. Foote, Treasurer; James M. Mason, Corresponding Secretary; Nathan M. Whittemore, Recording Secretary.

Managers.—Major William Ruffin, Edward Hallam, Dr. Daniel P. Robbins, Beza E. Bliss, Esq. Elijah Hayward, Esq. T. Jenifer Adams.

Address.

BELoved BRETHREN,

When, in conviction of duty, we stand forth as the advocates for human science, and require your influence and pecuniary assistance, we propose a subject, good in itself, and worthy of your attention; nor is your ear less attentive, when we address your sympathies in behalf of suffering humanity: But what must be our emotions, when we call forth your charities in behalf of the first Missionary Society of our Church west of the Alleghanies, standing, too, as we now do, on ground, where, not more than thirty years since, some of you worshipped your God, fearing the encroachments of savages, but now enjoying the refinements of life, and the blessings of the Gospel. We share the privileges of Christianity in a city, which adorns the banks of the Ohio, and is a splendid testimony of the persevering enterprise of its citizens.

Yes, Brethren, when we call on you to open your understandings, incline your hearts, enlist your influence, and lend your aid for extending the truths of religion, and being the means, under Providence, of multiplying the heralds of the cross in the western world, we propose a theme which, above all others, ought to gain your solemn attention.

There is now existing in this new country a vast population of settlers from the Atlantic board, who have emigrated either from necessity, or laudable enterprise, or both. Many of these people have been nurtured in the bosom of the Church of England, and a still greater number brought up by the fostering care of her daughter, the Protestant Episcopal Church in the United States. They have left the baptismal

font in v
tory rite
obtained
They ha
they we
deemins
churches
to resp
ments f
nant-ke
sacred t
the sou
claimin
through
blood.

Cont
now be
were th
longing
For su
couch o
at hand
cher th
from on
fice of
our Fat
our Go
ministe
unto th
of salva
read, o
decease
by whi
dred ea
with th
sus sha
surrect
licity.
them f
sacred
service
than h
daugh
like a
sojour
tents o

And
when
Tenne
a sing
men,
comm
and p
come,
When
minat
make

font in which they received the initiatory rite into the visible Church, and obtained a covenant claim to salvation. They have left the altars around which they were fed with the symbols of redeeming love. They have left those churches where the heart never ceases to respond its grateful acknowledgements for mercies received of a covenant-keeping God. They have left those sacred temples, whose arches rang with the sound of the Gospel-trumpet, proclaiming the glad news of salvation, through the merits of a Redeemer's blood.

Contemplate these suffering people now bereft of those privileges which were the delight of their souls, and now longing for the Church of their fathers. For such of them as are laid on the couch of sickness, no servant of God is at hand, like an angel of comfort to cheer their desponding hearts with help from on high, and to offer up the sacrifice of prayer to their Father, and to our Father, and to their God, and to our God. No one is with them to administer the waters of baptism, or give unto them the bread of life, and the cup of salvation. No one is with them to read, over the lifeless remains of their deceased relatives, that solemn service by which we commit them to their kindred earth, and encourage the survivors with the hope, that such as sleep in Jesus shall be re-animated to a joyful resurrection, and partake of celestial felicity. No village bell sounds to call them from their dwellings to enter the sacred courts of our God, to join in that service which seems to breathe more than human fervour. These sons and daughters of the Church may exclaim, like a saint of old, "*Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar.*"

And what must we say, my Brethren, when the states of *Indiana, Illinois, Tennessee, and Missouri*, are without a single Minister of the Church! As men, and as Christians, we cannot but commiserate their spiritual condition, and pray for the time, the set time, to come, when God shall favour Zion.— When we consider that all other denominations compass sea and land to make proselytes, our souls must be

chilled to every finer feeling if we will not extend to them our prayers and our aid.

What would have been the Church in the Atlantic states if it had not been favoured with Missionary aid, and pecuniary assistance, from the venerable Society in England for the Propagation of the Gospel in Foreign Parts? Precisely what we shall be if no exertions are made to promote the interests of our Church.

The condition of many of our people is not unlike the children of God in Babylon, with their harps unstrung upon the willows, moaning and sighing for their deliverance. Well might they say, like the pious Psalmist, "*How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.*"

It must be conceded, Brethren, by all, that in proportion as emigrants are long estranged from the public services of the sanctuary, they naturally deteriorate from their former good habits, and become sensibly altered. If possible, then, the means should not be delayed to preserve them in their attachment to the faith, and encourage them to persevere in the path which leads through their present to their everlasting welfare. Merciful God! why have we been so long neglected? When shall the glorious sun of Episcopacy, so long obscured by the clouds of adversity, and the want of Missionaries, again dart its rays from the meridian, to light our Israel in the long neglected paths of religion, of glory, honour, and immortality? When shall the standard of the cross be unfurled, and the sons of the Gospel penetrate through our western forests, and cheer us with a goodly prospect, that "*the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.*"

If the Episcopalians in the west should be suffered to remain much longer without some adequate exertions in their behalf, they will soon scatter and be no more seen. If a Liturgy is needed in any quarter of the Union, surely it is here. In such a promiscuous population as ours, a "*form of sound*

words" is imperiously demanded. Heresies and schisms deform the fair face of Zion. They threaten like a flood to overwhelm the Church, and extinguish all hopes of Christian unity and orthodox faith. Our Liturgy, by the confession of all, *is such a form*—it is that ark of safety which will ride out all storms. By the experience and test of ages, the Spirit of the Lord, like the Dove in the ark, delighteth to dwell therein; and, while she conducteth us to the land of everlasting rest, she manifests to all others the olive branch of peace.

The efforts that are now making we hope will be successful; and let none be discouraged that at first they are not adequate to our wishes. The time may come when, perhaps, the Missionary Society of this Church shall rank chief among those institutions in the west designed to extend and perpetuate the blessings of primitive Christianity. Let no one despise the day of small things. In our attempts to aid the cause of Zion, we must imitate our humble Brethren scattered throughout our woods. No roads are prepared for them through the trackless desert. No temples built of the cedars of Libanus rise to their view, yet they surmount all difficulties. The humble cot supplies them for a place of worship, cheered by the sacred promise of their adored Saviour, to be present where two or three meet together. They look forward to better times. The smallness of their means, the feebleness of their present endeavours, consecrated by the faith in the Divine promise, are sure pledges of their future prosperity. As they do, so must we.

May we not anticipate the time, when we shall see the Church flourish as a vine which the right hand of the Lord hath planted? Wherever it hath taken root it hath grown and shed its fragrance on all around. The mild and peaceful doctrines of Jesus exhibited therein have smoothed the asperities of uncultivated society, so that we may safely say, were every sinner reconciled to the Saviour of man, by the living faith which the Church exhibits, the world would cease to wear its gross and gloomy aspect, and assume the

bloom, the beauty, and the fragrance of the garden of God. "Even the desert," (in the beautiful words of the Prophet) "and the solitary place, have been glad."

In view of these heavenly blessings, our faith inclines us to hope that this society, though now in its infant state, may one day be acknowledged as the medium through which many sons and daughters of Adam have been illumined with the knowledge of Christ and his kingdom. O that it may be thus useful in its effects! O that it may call forth the hitherto sleeping energies of our Church; and thus be crowned with heavenly blessings.

For us, who claim to be of primitive and apostolic order, it is high time to awake, and do all in our power to extend the Gospel to destitute places, at least in our own diocese: and, let it be considered, that we have forty parishes, and only six ministers; and what are they among so many? It is incumbent on us, although limited in our resources, to do something to revive the hearts of our brethren, and if we cannot do what would be desirable, let us do what we can.

The Convention has already formed a Missionary Society, and recommends every parish to organize auxiliaries.—The hearts and hands of all will then be united in doing what we can. The combined efforts of all will throw something liberal into the general treasury. By this concentrated action, the pious and more wealthy members of our Church in the east, will be persuaded that we are doing the best according to our means; which will render us worthy to feel the influence of their charity, which has within the last year been so readily bestowed through the channel of the worthy individual appointed by the parent society to solicit aid. We may then share the labours of their zealous Missionaries which are so much needed in this land, fertile in the productions of the earth, but barren in the fruits of righteousness.

Let it not be forgotten, that in religion, as in every plan in this life, means must be used. With the view of so much sin as daily observation proves to be prevalent in the west—

with our Bibles open, we cannot be indifferent. We must be active, persevering, "*up and doing.*" "*It is good to be zealously affected always in a good thing.*" We should call forth our vigorous exertions, whether in the duty of prayer, or extending the blessings of the Gospel through the humble organ of this association, whose primary objects are the honour of the Redeemer, the good of mankind, and the ultimate salvation of souls. We bless God in this, that he hath put into our minds good desires, and while we work in faith we would ascribe to him the glory. And let us remember, among all our means, devout prayers for the grace of God are most essential. It was the duty of Elijah to build the altar, to put the wood in order, and to lay the sacrifice upon the pile: but the fire was to come from heaven which was to inflame it, and to make it ascend a grateful offering to Jehovah. Let us then persevere in the way of duty, in extending the boundaries of a Church mild in its government, apostolic in its ministry, scriptural in its doctrines, and primitive in its worship.

Christian Brethren, the lines have fallen to us in pleasant places. Our trees drop with honey. We drink of the pure stream in the way, and our deep shades cover us from the scorching sun. Our soil, rich beyond example, rewards with abundance the labours of the husbandmen: and our flocks are multiplied. Do not these instances of temporal prosperity remind us of those spiritual riches and heavenly joys which God reserveth for the faithful? "Let the children of Abraham's faith, whose lot hath fallen in a land flowing with milk and honey upon earth, reflect, that God hath given them riches, and the leisure which riches procure, not for the purpose of indulging themselves and others, but that they may glorify him, benefit their neighbours, and save their own souls;" that they may observe his statutes and keep his laws.

To perpetuate, then, our beloved Zion, let us give of our earthly substance, and let us hope that the Missionary will extend his labours from the shores of *Erie* to the banks of the *Ohio*.

Already we may suppose he will be hailed as a messenger of love, bearing in his credentials the authority of his Divine Master, proclaiming peace and good will towards men. It is hoped you may see him in our western forests, going even to the rapid waters of the *Missouri*, and burning with a zeal which no hardship shall damp, no impediments prevent: as if to repair the encroachments made upon the soil, you may see him, in anticipation, enter the wigwam, and endeavouring to lead his red brethren to the Kingdom of *Jesus*, where is righteousness and peace.— Their passions had long been burning and thirsting for human blood, and who were the cause of it? Who drove them from state to state, and from territory to territory? Who caused their rivers to be encrimsoned again and again with human gore? Let the advocates of avarice blush!

We have buried the hatchet, and may the moisture which nourishes the root of the tree under which we have laid it, daily eat more deeply into its edge, and more completely destroy its temper. Let disinterested Christian love prove to the world at large the practicability of an undertaking which has often been abandoned in despair.

It has been proved by experience in a diocese where the Church has risen to its meridian splendour, that our Liturgy is not too mechanical in its arrangement, or too fervent in its strains, for the Indian to bow the knee in humiliation, to elevate both soul and body in thanksgiving, and to pour forth the hallowed desires of his heart to *his* and to *our Great Spirit*. Let, then, the Missionary come on and persevere in his duty, till these whole western wilds, which once resounded with the savage war-whoop, shall be cheered with the sound of the Gospel of peace, and the hallelujahs of the redeemed.

We hail with joy the zeal which has marshalled the many thousands of our Israel in one united compact to burst the chains of heathen idolatry, and to carry the news of salvation to the wretched and the distant Hindoo; to the miserable and degraded African; and while, on the one hand, the pagan will exult at the prospect of seeing his

deluded countrymen converted to the Christian faith, on the other, every log-house, and every village west of the mountains, shall feel its holy influence, and rejoice in the day that gave it birth. O pray we then for the peace of Jerusalem, that the zeal which has already been excited in the land of our fathers shall not be evanescent, the mere momentary excitement, but actuated and continued from a principle of the warmest attachment to the Redeemer's cause, which no impediment shall check, no difficulties intimidate.

A vast field for Missionary exertion is before us. If we have hitherto been behind others, let us *now* strive to be the first in zeal if not the first in fame. Let us act wiser for the time to come, and be more ardent in the glorious work. If we are negligent much longer, the golden opportunity will be lost. The ministers of the altar among us may soon be in their graves. Others must succeed them. "*The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.*" Come forward, then, Brethren, and give the Society your influence, your prayers, your pecuniary assistance. Thus doing our duty, we shall be prospered. We cannot but hope that in this diocese, by the aid of some Missionaries, the Church will increase and display her evangelical power; and that God will fit her members, by the frequent use of her ordinances, to join the saints in light. Let us pray that the zeal which has so happily dawned in the east, will gradually spread, in shedding its evening splendours on this western Zion, and that we may all be faithful to the interests of the Redeemer's cause, till the earth shall be one altar, and the heavens one temple of Jehovah.

Consecration of Pancras Church.

From the Christian Remembrancer, June, 1822.

ON the 7th of May the new parish Church of St. Pancras, the first stone of which was laid by his royal highness the Duke of York, on the 1st of July, 1819, was consecrated by the Lord Bishop of London.

The Church is situated on the south side of the New Road, having its western front in Euston Square; and is so conspicuously placed, that it has attracted a good deal of public attention during the progress of its erection, by its unusual size, and peculiar style of architecture.

As the architectural design is very different from any thing to which the public eye has been accustomed in this country; and as it puts in a claim to consideration in consequence of its being the first attempt to introduce the principles of Grecian architecture, as distinguished from the Roman, into our ecclesiastical buildings of magnitude and importance, it may not be amiss to mention the authority which exists for the several parts of the building, and the manner in which the ancient models have been adapted to the present purpose. The design of Mr. Inwood, which is now executed, was originally selected by the board of trustees as being more simple, more commodious, more accordant with the best standards of taste, than any other, out of the many which were submitted to them. The enormous expense of erecting a Gothic, or English Church, equal in durability and execution, to what might be effected in a less elaborate style, determined them against attempting to build a Church, which after all could only be a very humble imitation of the magnificent cathedrals which attest the endless resources of the hierarchy in the days of Roman Catholic ascendancy, but defy all competition in these more economical and unostentatious times. The plan adopted, therefore, was of a different kind; and the models to which it was determined to adhere, as closely as might be practicable, were taken from the spot where science once flourished in its greatest splendour. The Erectheum, the small Ionic temple which still stands on the Acropolis of Athens, the eastern portico of which was dedicated to Erectheus, the sixth king of Athens; the western to Minerva Polias, the supposed protectress of the city; and the attached little fane, or southern wing, to Pandrosus, the granddaughter of Erectheus, has been as nearly copied in the design of St. Pan-

cras Church as difference of circumstances and destinations would allow.

It is understood that the Erechtheum was completed about B. C. 400, having been in progress during a period of about forty years, in which the fine arts were raised to their highest pitch of glory by the taste and munificence of Pericles, and the skill of Phidias and Ictinus. It is to be expected, therefore, that the decorations and proportions of a building of that date should be of the first rank of art; and such the remains of the Erechtheum are esteemed.

In a modern Christian Church it is impossible to adhere servilely to the precise construction of a Pagan temple; nor is it desirable that it should be attempted; but in following the proportions very nearly, and the decorations even minutely, in deviating from the forms and ornaments only where there is necessity—that is, in adapting whatever is admirable in the beautiful remnants of ancient art to the character and purposes of a Church of England, all that can be done, is done, for the preservation of good taste. Whatever deviations from the model have been found necessary in St. Pancras Church, they have been made on the principles, as it would appear, of Grecian architecture. Thus, for example, the tower, or steeple, is deemed a necessary appendage to a Church, and therefore ought not to be omitted, however it may interfere with the style of those ages in which no such things were allowed to break up the long extended horizontal line. In submission to established custom, the tower of St. Pancras is raised to a considerable height, and it is composed, not copied, from the tower of the Winds, or Clepsydra, at Athens; a building, indeed, certainly of much later date, and consequently of less authority than the temple of Erechtheus, but suitable in many respects (and the only one in Greece which is so) to the purpose of an English ornamental Campanulum. As we find in the Propylæa, or entrance to the Acropolis, that the portico is Doric, but the inner range of columns Ionic, most remarkably brought down to the simplicity of the Doric, by stripping them of their volutes; so here it seems to have

been the intention of the architect to adopt the least decorated example of Corinthian, because it more nearly assimilated with the Ionic of the portico; by this means, very judiciously availing himself of the effect of gradual transition, rather than strong contrast. On the summit of the tower, which in the original supported a shifting vane, is planted the cross, the sacred symbol of our faith. On that elevated pinnacle it stands (and long may it stand!) an emblem of the triumph of Christianity, over the boasted influence of heathen superstition. It appropriately terminates the edifice, on the front stone of which is inscribed, in the character and dialect used when the Erechtheum was erected,

*Μακαρις Φως Ευαγγελιστος αει
Φατιστοι της Εθνης αφανης νεως.

With respect to the construction of the interior, it appears as if the great desideratum, facility of hearing and seeing in a large building, were really attained. The Church contains upwards of 2200 sittings, and yet simply by avoiding all obstructions to the voice, all heavy peers and angular projections, by leaving a free passage below the galleries, and a large uninterrupted area above them, it seems as if no difficulty would be experienced, on ordinary occasions, either by the officiating minister, or his congregation, as to speaking and hearing. Upon the whole, the simplicity, which is characteristic of the style of architecture, and the excellence of the proportions, which diminishes at least one-third the apparent magnitude of the building, the beauty of the mouldings and ornaments, combined with the richness of the communion plate and hangings, presented on the day of consecration a fine architectural treat to those who are fond, and are capable to judge, of the niceties of the fine arts, applied to the best of purposes.

The exterior is not yet complete, and is therefore scarcely a fair subject for criticism. It is impossible to judge of the effect of the portico, till the capitals are placed upon the columns, or of the Mausoleum buildings, till the female figures, after the original, are fix-

ed in their intended stations. From what is complete, however, we have reason to expect that every attention will be paid, and every endeavour used to render the whole as great an honour to the age, as the several parts are creditable to the individuals who have executed them.

[The Convention in Maryland have resolved to establish a diocesan theological school. It is understood that this measure is in opposition to the wishes and opinion of the Bishop and a respectable minority of the Clergy and Laity. The following letter, which urges, in a temperate and forcible manner, the impropriety of this act of the Convention, has appeared in a pamphlet form; but has been forwarded for publication in the Journal.]

A Friendly Letter to a Member of the Episcopal Church in Maryland.

"The Synagogue is for the spiritual nourishment of the Sheep. The School for that of the Shepherds."—*Buxtorf.*

Dear Sir,

I HAVE received, with equal surprise and regret, a printed sheet containing the Constitution of the Theological Seminary of the Protestant Episcopal Church of Maryland. This paper has been attentively read in the hope of discovering the reasons on which the measure is predicated. Is the Seminary founded by the General Convention likely to fail, or has it been ill conducted? Have any of the Maryland candidates for the ministry complained of it in any respect? Is the experiment, if it may be so called, to be abandoned when scarcely six months have elapsed? If it be proper in the diocese of Maryland to institute a Theological Seminary, then it would be proper, and much more so, in the distant dioceses; and it follows that they would wish the design of the General Seminary to be relinquished, and the advantages of its present endowment surrendered. Is the Church so wealthy that she can afford to decline the acceptance of Mr. Sherred's legacy of sixty thousand dollars? But I ask again, why have not our Maryland friends stated some objections to the General Seminary, if they have such? Why were they not stated at the last meeting of the General Convention? They might

have led to the result desired. Have these objections arisen from circumstances that have transpired since the meeting of the General Convention? If so, they ought to be brought to the view of the Church in general. A special Convention might be called, and the error corrected. At least, these objections might be brought before the Board of Trustees at their approaching meeting in July. Do not the members of the Church in Maryland owe to their brethren throughout the Union, to state why they have determined to decline a co-operation in a great common undertaking, which has so often and anxiously engaged the deliberations of our supreme council—which was considered of sufficient importance to demand (necessarily at much inconvenience and expense) the late special Convention—in the happy result of which the venerable presiding Bishop, for the first time during more than thirty years, specially congratulated that body—with a feeling which thrilled every heart, and drew tears from every eye. At that Convention, not one of the Delegates from Maryland objected to the course then adopted. Their Bishop strenuously advocated the new Constitution. Have they seen cause to change their opinion? The Church anxiously waits a reply to this inquiry. What advantages can our Maryland brethren anticipate from any Theological Seminary, which they may not derive at less expense from the General Seminary? Will *their* Seminary be better endowed? This would be to say, that one diocese can accomplish more than all the dioceses united. Will it be better governed? This were to say, that there is less intelligence and experience in the General than in the Diocesan Convention, or that a Board of Trustees, selected from the whole United States, would probably be less capable than a board whose members must be citizens of a particular state. Will their Seminary command more able professors? This would be to suppose, that men of talents, and learning, and exalted piety, would prefer a sphere of limited to one of extensive usefulness—it is to suppose, that such men would shrink from the responsibility of a high station—

that they were unmindful of the consideration, that if the Church expected much of them, she at the same time offered them much encouragement and a great reward—her abiding confidence—her ardent prayers—her lasting gratitude. But I would go farther. If the Maryland Seminary should attract a professor of commanding resources—on whose instructions the blessing of heaven seemed to rest—whose success was apparent and remarkable: if such a man should be invited to remove to the General Seminary—the question of greater usefulness would come before him in such a shape, that it is believed he could not resist the conclusion. He would feel it his duty to forego his inclination—to leave his friends—to follow the call of Providence. I repeat it, then, there is every reason to believe, that the professors of the highest qualifications, will naturally be attracted towards the General Seminary, and when I speak of high qualifications, let me say once for all, that I mean persons not merely of solid understanding and great acquirements, and aptness in teaching, but of sound principles and elevated piety, “good men, full of faith and of the Holy Ghost.”

Again. Do our Maryland brethren suppose, that, in their Seminary, they would have better security for those views of theology which they entertain, than in the General Seminary? We have a right to suppose that their theology is that of the Church. Their constitution provides that the course of study shall be consistent with that laid down by the General Convention.* We find similar expressions in the constitution of the General Seminary. The instructions, then, at the two Seminaries will be substantially the same. And where is the necessity of incurring the expense and trouble of erecting two Seminaries, when one would answer the purpose. But let us take a more enlarged view of this important matter. The faith of the General Seminary will be invariably that of a majority of the General Convention. Now, to sup-

pose the General Convention in error, is to suppose the Church in error which they represent. As long as the Church maintains a sound theology, the Convention will do so, and so will the Seminary emanating therefrom, and effectually controlled thereby. What greater security can be afforded by any human arrangements!

But let us look at the other side.—*Local* prejudices are common and powerful. A few individuals, or a single one, may have an undue influence in his own district. A diocese may gradually embrace an erroneous theology; at least, there is more probability that this should be the case, than that it should be true of all the dioceses of the whole Church, spread over so wide a surface, composed of such a variety of individuals. An impartial mind must admit, that for the preservation of a sound theology, no more effectual method, under God, could be adopted, than that of a General Seminary regulated by the whole Church, and rearing its ministers with common views and kindred feelings. On the other hand—for introducing theological errors—for weakening the unity of affection, and in that indirect way, the unity of faith—as well as for distracting the councils of our Church by differences of opinion often merely nominal—originating in accident, fostered by unkindness, pertinaciously maintained for want of mutual explanation, and of a common technical language; I say for introducing evils like these, no means more effectual could be adopted than the institution throughout this country, (having a population so scattered, and various in character and manners) of several theological schools under the banner of ill-informed, ill-advised, and ill-disposed individuals. If the object of our Maryland friends be the preservation of sound Church principles in our land, for the benefit of themselves and posterity, and I cannot suppose they have any other, let me hope that they will at least pause in their career, and inquire whether *that* goal be indeed before them, or whether there be no danger that they may unintentionally bring about a different result—conduct their branch at least of the Church to a se-

* This expression is somewhat inaccurate. The House of Bishops, not the Convention, have recommended a course of study.

paration from the general body, to all the evils of schism and error. It may be that the present location of the Seminary is disapproved of. This is possibly the objection, but it was not taken at the meeting of the General Convention by any of the gentlemen from Maryland. It was understood that the Bishop heartily approved of that location. Have any new circumstances occurred? Would it not be friendly, is it not a duty to state them, that they may have their effect on the other members of the Church? If the *city* of New-York be thought objectionable, the considerations laid before the Trustees might induce its removal into the country, which they can do. Do our Maryland friends prefer the District of Columbia? When the question of location was before the Convention, why was not that place proposed? Is it a suitable place, in the immediate vicinity of the Baptist and the Catholic Seminaries? Is it recollected that Congress refused a charter to the Baptist Seminary, except under such modifications as it is hoped our friends would never assent to, because if they mean any thing, they are highly objectionable, and if they mean nothing, they imply insincerity on the part of some of the persons concerned. As it respects expensiveness, perhaps no situation less suitable than the District of Columbia can be mentioned, and for salubrity, a preference is undoubtedly due to a more northern situation.

It seems almost unnecessary to speak of the comparative convenience which may arise to a few candidates. How many candidates reside in Columbia? As it respects the other Maryland candidates, such is the facility of communication, in two days most of them could be landed in New-York. Could those in the remote counties come to Washington in less time and with less expense?

But is it supposed that the southern candidates will prefer Washington to New-York? North and South-Carolina are deeply interested in the success of the General Seminary. They regard it with parental solicitude. Several of their candidates have already gone to it. If Virginia should not have

her own Seminary, will she prefer one over which she has no control, to one of which she is a joint governor, and in a small degree a joint patron? And what is the comparative convenience to a candidate who goes from home one hundred or three hundred miles, the former by land, the latter by water?

But let it be admitted that the Maryland Seminary completely succeeds—that it becomes in every respect equal to, or even superior to the general institution. Will success justify the measure? Can impartial reflection approve of it? Can it be right for one diocese to separate herself in this way from the rest—to refuse her co-operation in a measure which has been almost unanimously adopted by the united dioceses—a measure to which at the time she gave a cordial, or at least a silent assent. In the year 1817, the Bishops, in conformity to a resolution of the preceding Convention, reported, that they had inquired in their respective dioceses, concerning the expediency of establishing a General Theological Seminary, and it is understood that the diocese of Maryland was one of those which recommended the measure. Now, if after sanctioning this design in various ways and on various occasions,* Maryland may withdraw her support from it without any assigned reason, and indeed may oppose its progress—for the rearing of another institution has at least the appearance of opposition—any other diocese may do the same. And what then becomes of the respectability of your ecclesiastical congress? This body meets in 1814, discusses the question of a Seminary, postpones it to consult their constituents, come instructed in 1817 to carry through the measure, in 1820 make various arrangements, and in 1821 finally organize it. Six months after, a particular diocese refuses to co-operate in carrying into effect the decision of the General Convention, approved by their own delegates, specially instructed to sanction it.† The exam-

* At a meeting held in Baltimore, when the Right Rev. Dr. Brownell visited that place, at which the Bishop presided, it is understood an unanimous sentiment in favour of the General Seminary was expressed.

† The decision in favour of a General Seminary is here meant. The delegates from Mary-

ple is
clesia
mann
port
now
in vai
vent
the C
shoul
timen
fuse,
witho
ally
each
whol
into
been
tion,
curre
of the
ed at
the I
Depu
in 18
they
plan
herea
cess
instit
dicat
fairs.
avow
nary
Ther
ing t
that
in it
deen
ratio
cong
light
wher
merg
he
boun
min
cal
divis
V
so m
cesa
that
the
Her
hand
catio
in fav

ple is indeed to be lamented. Our ecclesiastical government in an especial manner needs the countenance and support of opinion. If a course like that now referred to be approved, it will be in vain to legislate. The General Convention recommends. The members of the Church are to execute. And they should be instructed by the general sentiment, that if they have a *right* to refuse, they cannot with *propriety* do so without very good reasons, and especially that it becomes the delegates of each diocese respectively to give their whole influence towards the carrying into effect those measures which have been enacted by the General Convention, whether those delegates have concurred in them or not. If the authority of the General Convention be supported at all, it must be by its own members, the Bishops and the Clerical and Lay-Deputies. But it may be replied, that in 1820, the Bishops declared "that they did not mean to interfere with any plan now contemplated, or that may hereafter be contemplated in any diocese for the establishment of theological institutions. This declaration was predicated on the then existing state of affairs. One of the dioceses frankly avowed an intention to found a Seminary. How different is the present case! There was so great unanimity respecting this object at the last Convention, that no diocese asked for any exception in its favour. The Bishops did not deem it necessary to renew their declaration. When the presiding Bishop congratulated the two houses on the delightful result of a remarkable harmony, whereby local attachments had been merged "in the general good," could he have imagined that any one harboured the idea of creating another Seminary, which might again awaken local attachment, and be the nursery of division and discord?

While so little is to be said for, and so much against the institution of Diocesan Seminaries, may we not hope, that our friends in Maryland will give the subject a patient reconsideration. Here would we plant our standard of

and might have differed on the question of location, but it is believed they were unanimously in favour of a General Seminary.

expostulation. Our Church is poor. Her members, some of them, are wealthy. But the Church, as a collective body, is poor. In the vast missionary field what have we done! Even in our own borders how few Missionaries have we! We have planted a Church in Ohio, and it is ready to perish for want of support. Under such circumstances shall we be improvident or wasteful? Shall we not practise the most rigid economy? If one Seminary is sufficient, why incur the expense of another? The number of candidates in Maryland, according to the report of 1820, was eight; but suppose them to be doubled, would you create a Seminary for so few? If the labourers are already too few, why invite them from important stations to a new Seminary, when the old has professors in sufficient number to instruct any number of candidates, which we may expect in this country for a century to come?*

Have our friends in Maryland a willing mind and abundant means? Let them be freely imparted to the less favoured regions of our country, and to the furtherance of that great purpose, the evangelizing of the heathen, for whose spiritual welfare our Church has not yet done her part. Their constitution speaks of professors, two at least must be contemplated, for whose maintenance \$1,500 each per annum would be the required salary; so that a capital of \$50,000 would be necessary for this branch of the expenditure. Fifty thousand dollars more at least would be necessary for the requisite buildings, and the support of indigent students. A capital of \$100,000 is a moderate estimate for a Theological Seminary. That of Andover has an endowment about three times as great. Now, if the dioceses co-operate, as is reasonably hoped, the quota of Maryland to the General Seminary would not exceed \$30,000 at the most. Here, then, she would have a balance of \$70,000 to repair her dilapidated churches—to assist in the support of her clergy in the

* The whole number of candidates for the ministry of our Church at present is about 75: several of the Colleges in our country have four times as many pupils.

poorer parishes—to complete her Episcopal fund—to carry on missionary operations—to found an academy for her youth in general, or to assist in any “good deeds for the house of God, and the offices thereof.”

I cannot avoid expressing additional surprise and regret, that in the printed sheet before me, not a single reference is made to the General Theological Seminary. It might even be supposed that the signers were ignorant of the existence of any such institution. When the Virginia Convention purposed to found a Seminary, a purpose which, it is hoped, they have now abandoned, they alleged several reasons, and explicitly disclaimed any disapprobation or wish to interrupt the progress of the General Seminary. What are we to conclude from the silence of the District of Columbia? Are there any new objections to be offered against the General Seminary?

If the distance of this institution be the objection, have those gentlemen adverted to a clause in the constitution, which provides that branches may be instituted in different parts of our extended country, as circumstances may render necessary? If sufficient reasons had been offered to the Board of Trustees, a branch would no doubt have been granted to our friends in Columbia. To a branch school, the objections to a separate school entirely removed from the authority of the Church in the General, of course would not apply.

In the tenth article of your constitution I find it said, “the location of the Seminary shall be determined at the Convention,” and in a note, “the Seminary was located in the District of Columbia.” I conclude, therefore, that this constitution did not originate in the Convention, that it was previously formed by some other body. As the whole subject is interesting, I would make some inquiries respecting this point, if this letter had not already been extended to an unexpected length.

I have only to add my persuasion, that your friends in Maryland have but one object—the good of the Church. That we may discern the good and the right way, and have grace and power

to walk therein, is doubtless our common desire and prayer.

I am, very respectfully, your's,
UNITAS.

Note.—In a political point of view, ought we not to encourage, as much as possible, an union of feeling between the North and the South? If there be few points of difference between them, are they not sufficient? Who will be willing to incur the responsibility of creating, in any one particular, and especially on the subject of religion, any new point of difference? Must we have a Northern and a Southern Theology, and that in the bosom of the same Church, professing to have common standards and “one ministry?”

The Twins.

From Lights and Shadows of Scottish Life.

THE Kirk of Auchindown stands, with its burial-ground, on a little green hill, surrounded by an irregular and straggling village, or rather about an hundred hamlets clustering round it, with their fields and gardens. A few of these gardens come close up to the churchyard wall, and in Spring-time, many of the fruit-trees hang rich and beautiful over the adjacent graves. The voices and the laughter of the children at play on the green before the parish-school, or their composed murmur when at their various lessons together in the room, may be distinctly heard all over the burial-ground—so may the song of the maidens going to the well;—while all around, the singing of birds is thick and hurried; and a small rivulet, as if brought there to be an emblem of passing time, glides away beneath the mossy wall, murmuring continually a dreamlike tune round the dwellings of the dead.

In the quiet of the evening, after the Elder's Funeral, my venerable friend and father took me with him into the churchyard. We walked to the eastern corner, where, as we approached, I saw a monument standing almost by itself, and even at that distance, appearing to be of a somewhat different character from any other over all the burial-

ground. And now we stood close to, and before it.

It was a low monument, of the purest white marble, simple, but perfectly elegant and graceful withal, and upon its unadorned slab lay the sculptured images of two children asleep in each other's arms. All round it was a small piece of greenish ground, without the protection of any rail, but obviously belonging to the monument. It shone, without offending them, among the simpler or ruder burial beds round about it, and although the costliness of the materials, the affecting beauty of the design, and the delicacy of its execution, all showed that there slept the offspring neither of the poor nor low in life, yet so meekly and sadly did it lift up its unstained little walls, and so well did its usual elegance meet and blend with the character of the common tombs, that no heart could see it without sympathy, and without owning that it was a pathetic ornament of a place filled with the ruder memorials of the very humblest dead.

"There lie two of the sweetest children," said the old man, "that ever delighted a mother's soul—two English boys—scions of a noble stem. They were of a decayed family of high lineage; and had they died in their own country a hundred years ago, they would have been let down into a vault with all the pomp of religion. Methinks, fair flowers, they are now sleeping as meetly here.

"Six years ago I was an old man, and wished to have silence and stillness in my house, that my communion with him before whom I expected every day to be called might be undisturbed. Accordingly my manse, that used to ring with boyish glee, was now quiet; when a lady, elegant, graceful, beautiful, young, and a widow, came to my dwelling, and her soft, sweet silver voice told me that she was from England. She was the relict of an officer slain in war, and having heard a dear friend of her husband's who had lived in my house, speak of his happy and innocent time here, she earnestly requested me to receive beneath my roof her two sons. She herself lived with the bed-ridden mother of her dead hus-

band; and anxious for the growing minds of her boys, she sought to commit them for a short time to my care. They and their mother soon won an old man's heart, and I could say nothing in opposition to her request but that I was upwards of threescore and ten years. But I am living still—and that is their monument."

We sat down, at these words, on the sloping headstone of a grave just opposite this little beautiful structure, and, without entreaty, and as if to bring back upon his heart the delight of old tender remembrances, the venerable man continued fervently thus to speak.

"The lady left them with me in the manse—surely the most beautiful and engaging creatures that ever died in youth. They were twins. Like were they unto each other, as two bright-plumaged doves of one colour, or two flowers with the same blossoms and the same leaves. They were dressed alike, and whatever they wore, in that did they seem more especially beautiful. Their hair was the same, a bright auburn—their voices were as one—so that the twins were inseparable in my love, whether I beheld them, or my dim eyes were closed. From the first hour they were left alone with me, and without their mother, in the manse, did I begin to love them, nor were they slow in returning an old man's affection. They stole up to my side, and submitted their smooth, glossy, leaning heads to my withered and trembling hand; nor for awhile could I tell, as the sweet beings came gliding gladsomely near me, which was Edward and which was Henry; and often did they, in loving playfulness, try to deceive my loving heart. But they could not defraud each other of their tenderness; for whatever the one received, that was ready to be bestowed on the other. To love the one more than the other was impossible.

"Sweet creatures! it was not long before I learned to distinguish them. That which seemed to me at first so perfectly the same, soon unfolded itself out into many delightful varieties, and then I wondered how I ever could have mistaken them for one another. Different shadows played, upon their

hair; that of the one being silky and smooth, and of the other slightly curled at the edges, and clustering thickly when he flung his locks back in playfulness or joy. His eyes, though of a hazel-hue like that of his brother, were considerably lighter, and a smile seemed native there; while those of the other seemed almost dark, and fitter for the mist of tears. Dimples marked the cheeks of the one, but those of the other were paler and smooth. Their voices, too, when I listened to them, and knew their character, had a faint fluctuating difference of inflection and tone—like the same instrument blown upon with a somewhat stronger or weaker breath. Their very laugh grew to be different unto my ear—that of the one freer and more frequent, that of the other mild in its utmost glee. And they had not been many days in the manse, before I knew, in a moment, dim as my eyes had long been, the soft, timid, stealing step of Edward, from the dancing and fearless motion of Henry Howard.”

Here the old man paused, not as it seemed from any fatigue in speaking so long, but as if to indulge more profoundly in his remembrance of the children whom he had so tenderly loved. He fixed his dim eyes on their sculptured images with as fond an expression, as if they had been alive, and had lain down there to sleep—and when, without looking on me, whom he felt to have been listening with quiet attention, he again began to speak, it was partly to tell me the tale of these fair sleepers, and partly to give vent to his loving grief.

“All strangers, even many who thought they knew them well, were pleasantly perplexed with the faces and figures of the bright English Twins. The poor beggars, as they went their rounds, blessed them, without knowing whether it was Edward or Henry that had bestowed his alms. The mother of the cottage children with whom they played, confused their images in her loving heart, as she named them in her prayers. When only one was present, it gave a start of strange delight to them who did not know the Twins, to see another creature so beautifully

the same come gliding in upon them, and join his brother in a share of their suddenly bestowed affection.

“They soon came to love, with all their hearts, the place wherein they had their new habitation. Not even in their own merry England had their young eyes ever seen brighter green fields—trees more umbrageous—or, perhaps, even rural gardens more flowery and blossoming, than those of this Scottish village. They had lived, indeed, mostly in a town; and, in the midst of the freshness and balminess of the country, they became happier and more gleesome—it was said by many, even more beautiful. The affectionate creatures did not forget their mother. Alternately did they write to her every week—and every week did one or other receive from her a letter, in which the sweetest maternal feelings were traced in small delicate lines, that bespoke the hand of an accomplished lady. Their education had not been neglected; and they learnt every thing they were taught with a surprising quickness and docility—alike amiable and intelligent. Morning and evening, did they kneel down with clasped hands—these lovely Twins—even at my feet, and resting on my knees; and melodiously did they murmur together the hymns which their mother had taught them, and passages selected from the Scriptures—many of which are in the affecting, beautiful, and sublime ritual of the English Church.—And always, the last thing they did, before going to sleep in each other’s arms, was to look at their mother’s picture, and to kiss it with fond kisses, and many an endearing name.”

Just then, two birds alighted softly on the white marble monument, and began to trim their plumes. They were doves from their nest in the belfry of the spire, from which a low, deep, plaintive murmuring was now heard to come, deepening the profound silence of the burial-ground. The two bright birds walked about for a few minutes round the images of the children, or stood quietly at their feet; and then, clapping their wings, flew up and disappeared. The incident, though, at any other time, common and uninterest-

ing, had a strange effect upon my heart now, and seemed dimly emblematic of the innocence and beauty of the inhabitants of that tomb, and of the flight of their sinless souls to heaven.

"One evening in early autumn, (they had been with me from the middle of May,) Edward, the elder, complained, on going to bed, of a sore throat, and I proposed that his brother should sleep in another bed. I saw them myself, accordingly, in separate places of repose. But on going, about an hour afterwards, into their room, there I found them locked, as usual, in each other's arms—face to face—and their innocent breath mingling from lips that nearly touched. I could not find heart to separate them, nor could I have done so, without awaking Edward. His cheeks were red and flushed, and his sleep broken and full of starts. Early in the morning I was at their bed-side. Henry was lying apart from his brother, looking at him with a tearful face, and his little arm laid so as to touch his bosom. Edward was unable to rise—his throat was painful, his pulse high, and his heart sick. Before evening he became slightly delirious, and his illness was evidently a fever of a dangerous and malignant kind. He was, I told you, a bold and gladsome child, when not at his tasks, dancing and singing almost every hour; but the fever quickly subdued his spirit, the shivering fits made him weep and wail, and rueful, indeed, was the change which a single night and day had brought forth.

"His brother seemed to be afraid more than children usually are of sickness, which they are always slow to link with the thought of death. But he told me, weeping, that his eldest brother had died of a fever, and that his mother was always alarmed about that disease. 'Did I think,' asked he, with wild eyes, and a palpitating heart, 'did I think that Edward was going to die?' I looked at the affectionate child, and taking him to my bosom, I felt that his own blood was beating but too quickly, and that fatal had been that night's sleeping embrace in his brother's bosom. The fever had tainted his sweet veins also—and I had soon to lay him shivering on his bed. In another day

he too was delirious—and too plainly chasing his brother into the grave.

"Never, in the purest hours of their healthful happiness, had their innocent natures seemed to me more beautiful than now in their delirium. As it increased, all vague fears of dying left their souls, and they kept talking as if to each other of every thing here or in England that was pleasant and interesting. Now and then they murmured the names of persons of whom I had not formerly heard them speak—friends who had been kind to them before I had known of their existence, and servants in their mother's or their father's household. Of their mother they spoke to themselves, though necessarily kept apart, almost in the very same words, expecting a visit from her at the manse, and then putting out their little hands to embrace her. All their innocent plays were acted over and over again on the bed of death. They were looking into the nests of the little singing birds, which they never injured, in the hedge-rows and the woods. And the last intelligible words that I heard Edward utter were these—'Let us go, brother, to the church-yard, and lie down on the daisies among the little green mounds!'

"They both died within an hour of each other. I lifted up Henry, when I saw he too was dead, and laid him down beside his brother. There lay the Twins, and had their mother at that hour come into the room, she would have been thankful to see that sight, for she would have thought that her children were in a calm and refreshing sleep!"

My eyes were fixed upon the sculptured images of the dead—lying side by side, with their faces up to heaven, their little hands folded as in prayer upon their bosoms, and their eyelids closed. The old man drew a sigh almost like a sob, and wept. They had been intrusted to his care—they had come smiling from another land—for one summer they were happy—and then disappeared, like the other fading flowers, from the earth. I wished that the old man would cease his touching narrative—both for his sake and my own. So I rose, and walked up quite close to the monument, inspecting the

spirit of its design, and marking the finish of its execution. But he called me to him, and requesting me to resume my seat beside him on the grave-stone, he thus continued.

"I had written to their mother in England that her children were in extreme danger, but it was not possible that she could arrive in time to see them die, not even to see them buried. Decay was fast preying upon them, and the beauty of death was beginning to disappear. So we could not wait the arrival of their mother, and their grave was made. Even the old gray-headed sexton wept, for in this case of mortality there was something to break in upon the ordinary tenor of his thoughts, and to stir up in his heart feelings that he could not have known existed there. There was sadness, indeed, over all the parish for the fair English Twins, who had come to live in the manse after all the other boys had left it, and who, as they were the last, so were they the loveliest of all my flock. The very sound or accent of their southern voices, so pretty and engaging to our ears in the simplicity of childhood, had won many a heart, and touched, too, the imaginations of many with a new delight; and, therefore, on the morning when they were buried, it may be said there was here a fast-day of grief.

"The dead children were English—in England had all their ancestors been born; and I knew, from the little I had seen of the mother, that though she had brought her mind to confide her children to the care of a Scottish Minister in their tender infancy, she was attached truly and deeply to the ordinances of her own Church. I felt that it would be accordant with her feelings, and that afterwards she would have satisfaction in the thought, that they should be buried according to the form of the English funeral service. I communicated this wish to an Episcopalian Clergyman in the city, and he came to my house. He arranged the funeral, as far as possible in the circumstances, according to that service; and, although, no doubt, there was a feeling of curiosity mingled in many minds with the tenderness and awe which that touching and solemn cere-

monial awakened, yet it was witnessed, not only without any feelings of repugnance or scorn, but, I may in truth say, with a rational sympathy, and with all the devout emotions embodied in language so scriptural and true to nature.

"The bier was carried slowly aloft upon men's shoulders, towards the church-yard gate. I myself walked at their little heads. Some of the neighbouring gentry—my own domestics—a few neighbours—and some of the school-children, formed the procession. The latter, walking before the coffin, continued singing a funeral psalm all the way till we reached the church-yard gate. It was a still gentle autumnal day, and now and then a withered leaf came rustling across the path of the weeping choristers. To us, to whom that dirge-like strain was new, all seemed like a pensive, and mournful, and holy dream.

"The Clergyman met the bier at the gate, and preceded it into the Kirk. It was then laid down—and while all knelt—I keeping my place at the heads of the sweet boys—he read, beautifully, affectingly, and solemnly, a portion of the funeral service. The children had been beloved and admired, while alive, as the English Twins, and so had they always been called; and that feeling of their having belonged, as it were, to another country, not only justified but made pathetic to all now assembled upon their knees, the ritual employed by that Church to which they, and their parents, and all their ancestors, had belonged. A sighing—and a sobbing too, was heard over the silence of my Kirk, when the Clergyman repeated these words:—'As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass.'

"In the morning it is green and groweth up: but in the evening it is cut down, dried up, and withered."

While the old man was thus describing their burial, the clock in the steeple struck, and he paused a moment at the solemn sound. Soon as it had slowly told the hour of advancing evening, he arose from the grave-stone, as if his mind sought a relief from the weight of tenderness, in a change of bodily posi-

tion. We stood together facing the little monument—and his narrative was soon brought to a close.

“We were now all collected together round the grave. The silence of yesterday, at the Elder's Funeral, was it not felt by you to be agreeable to all our natural feelings? So were the words which were now spoken over these children. The whole ceremony was different, but it touched the very same feelings in our hearts. It lent an expression to what, in that other case, was willing to be silent. There was a sweet, a sad, and a mournful consistency in the ritual of death, from the moment we receded from the door of the manse, accompanied by the music of that dirge sung by the clear tremulous voices of the young and innocent, till we entered the Kirk with the coffin to the sound of the Priest's chaunted verses from Job and St. John, during the time when we knelt round the dead children in the house of God, also during our procession thence to the graveside, still attended with chaunting, or reciting, or responding voices; and, finally, at the moment of dropping of a piece of earth upon the coffin, (it was from my own hand,) while the Priest said, ‘We commit their bodies to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ.’

“Next day their mother arrived at the manse. She knew, before she came, that her children were dead and buried. It is true that she wept; and at the first sight of their grave, for they both lay in one coffin, her grief was passionate and bitter. But that fit soon passed away. Her tears were tears of pity for them, but as for herself, she hoped that she was soon to see them in heaven. Her face pale, yet flushed—her eyes hollow, yet bright, and a general languor and lassitude over her whole frame, all told that she was in the first stage of a consumption. This she knew and was happy. But other duties called her back to England, for the short remainder of her life. She herself drew the design of that monument with her own hand, and left it with me when she went away. I soon

heard of her death. Her husband lies buried near Grenada, in Spain; she lies in the chancel of the Cathedral of Salisbury, in England; and there sleep her Twins in the little burial-ground of Auchindown, a Scottish parish.”

For the Christian Journal.

Address delivered, July 24th, 1822, in the City of New-York, at the meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church, by the Right Rev. William White, Presiding Bishop.

BRETHREN,

The Trustees, the Professors, and the Students of this Seminary,

ALTHOUGH, at my time of life, there can be little prospect of being serviceable to the institution in the active management of its concerns; yet, as official character may be supposed to give some weight to an interest taken in its prosperity, I have complied with the solicitation of some of my brethren in the trust, and especially of my Right Rev. brother the Bishop of the diocese in which we are assembled, to be present on this occasion.

I was the more easily induced to make a journey for the purpose, on account of its being known to many, that while we wavered between the comparative merits of two different plans, I was in favour of that which preferred to a general school, the countenancing of local schools in whatever dioceses it might be thought expedient to found them. My principal reason, was the apprehension entertained, that by multiplying the subjects of discussion to be brought before our General Conventions, extraneous to the tie binding us together in the absolutely necessary provisions of our ecclesiastical system, the danger of future collisions of views and of opinions would be proportionably increased. The contrary scheme having obtained the stamp of the general sanction of the Church; the opposing suggestion should have no other effect, than to induce the greater caution against the spirit of disunion; and

to dispose us the more to look up to God for the continuance of that tendency to conciliation, which, under the influence of his grace, has hitherto blessed our counsels.

Of so happy an issue the prospect is the brighter, in consequence of the unforeseen alterations of the constitution of the seminary, by the Convention which assembled in the last autumn; and especially by its being provided, that the weight of influence of every section of the Union shall be proportioned to the number of clergymen therein, and to the extent of its contributions to the fund. For, as the General Seminary was established, and continues, with the allowance of locally constituted schools: it appeared to me, that there would be essential injury to the former, from indifference in some departments, and from rivalry, or perhaps hostility in others. For, even the latter ought to be supposed the possible result of the infirmity of human nature, acted on by local jealousies, if not by a lurking desire of making inroads on our ecclesiastical institutions.

To give effect to the principles of the new organization, it will be especially necessary—and this is respectfully addressed to my brethren of the Board—to exercise such discretion in the appointments of Professors, in the prescribing of a proper course of education, in looking well to its being carried into effect, and in interference for the correcting of disorders, if they should occur, as may take a fast hold on public opinion: establishing a reputation proportioned to the grade of patronage, and to the degree of expectation consequently excited.

Another feature of the ameliorated constitution, tending to reconcile to the preference obtained by it, is the opening left for future branches of the institution. For although, in the opinion of the present speaker, it is inexpedient to extend this provision further than in the instance sanctioned by the conditions of the late compact, yet, there will occur many cases, in which, on account of expense and severance from family, it will be a reasonable accommodation to young men, to have opportunities near to their respective

homes: and, perhaps, the best expedient to this effect, would be individual professorships in different places, with a view to the completing of education in the General Seminary.* When there shall be means competent to what is suggested, a beneficial effect will be the lessening of inducements to theological instruction under clergymen designated by private partiality, who may not always be equal to the trust. That the proposed enlargement of the plan, on the principles provided by the constitution, will tend to the preventing and the removing of local jealousies, must be obvious.

With a view to the sentiment in the beginning, having principally an aspect to the future peace and unity of our communion, let there be taken the liberty of stating respectfully to the learned Professors of the Seminary, not as a matter at present without influence on their minds, but to confirm the weight of it, that the object aimed at will very much depend on the complexion of their public instructions, and of their personal intercourse with the pupils. It is well known, that from the time of the reformation to the present day, there have been shades of difference in the opinions of the divines of the mother Church of England, without any deteriorating effect on her institutions; although, in some instances, with different interpretations of them. The meaning is, not that such matters should be kept out of view; but, that they should be presented with a fair statement of opposing arguments; and although with explicit expression of opinion, yet without such an interposition of influence, as might be unfavourable to free inquiry. We ought not to wonder, that the discrepancies referred to should exist; when, even in the Church of Rome, notwithstanding her pretence to the possession of an infallible head, the

* The deliverer of the address wishes it to be understood, that the above scheme of accommodation ought not, in his opinion, to be carried into effect, until, what has not yet taken place, the obtaining of a sufficient fund for the support of the parent school; and, in this event, that there should be preference of those parts of the Union, from which contributions have been the largest.

same has existed in a greater degree, and in a much greater variety of instances, than in the Church of England. That in the latter there was a designed latitude in some particulars, may be gathered from sundry circumstances; especially from the fact, that on some points much litigated in the age of the reformation, her compilers carefully avoided a definiteness of expression, adopted by many of their reforming brethren on the continent, as well in their public confessions, as in their theological disputations. The same was a constant source of complaint within the bosom of the Church of England; by a party, who faulted her institutions as defective in these respects.

That the sentiments delivered are liable to misapprehension, must be obvious: to guard against which, let it be understood, that whatever has a tendency to shake the constitution of the Christian ministry, believed by us to have been handed down from the Apostles, or to obtrude on us any mode of worship diverse from the forms considered by us as agreeable to Scripture and primitive antiquity, or either to dispense with our doctrinal articles on the one hand, or to enlarge them by dogmas not clearly comprehended in them on the other, is not the latitude here pleaded for. Even in regard to subjects within the scope of what has been delivered, there may be manifested a love of controversy not consistent with the spirit of the Gospel, independently on all question of the truth or the falsehood of the matters to be taught.

It would be a suppression of personal feeling, rather worthy, it may be hoped, of indulgence, if the opportunity were not embraced of congratulating the members of the faculty on the useful station occupied by them, of beginning a system of education, which may be expected to give the tone of correct theory, and of correct feeling also, to the future ages of our Church. To say any thing of the duties of their respective departments, is not the present object: but it will not be held improper, to tender a fervent wish for the success of their labours; and for their being

sustained in them, by all who have the concerns of the institution at heart. For we must perceive a weighty obligation resting on us, to secure the respectability of those, who have immediate and constant intercourse with the youth expected to be the future instructors of our flocks, when the voices of at least the greater number of us shall be heard among them no more.

The peace and unity of our Church being still in view, it will not be irrelevant, to address a few suggestions to the consideration of the students of the institution: on whose wisdom, in respect to this point, our Church may be dependent.

Were it known, of any engaged in this course of study, that they are without a due apprehension of the sanctity of the ministerial calling, and of the duties to which they propose to pledge themselves in the services for ordination, this would be a proper occasion to warn them of their error; and to declare to them, that they cannot engage in any other calling with so much hazard to their souls. There is also none, in which there is less likelihood of the enjoyment of peace of mind. It is not, that there are wanting satisfactions in the Christian ministry; tending to support under its labours, and to console under its sorrows and its disappointments: but, the satisfactions are such, as will not be possessed by him, whose conduct has any other directory than that of the glory of God and the good of men. In the circumstances referred to, it is not likely, that even correct instruction, not proceeding from the heart of the deliverer of it, will reach the hearts of his hearers; and, even if this should sometimes happen, it will avail no more to his salvation, than did the true prophecies of Balaam to the preventing of the fearful end recorded of him.

Integrity of intention being supposed, there are avenues for the intrusion of temptations, other than those of vice in her undisguised form. It is one of the warnings of Scripture, that Satan may be "transformed into an angel of light:" and he may be often found doing his work, through the instrumentality of vanity or of ambition. These may

assail minds which are strangers to the motive of sordid interest; although even this may eventually combine with the others, for the accomplishing of the same object, in proportion to the increase of the exigences of life. Accordingly, our young brethren may be assured, that many a man, after having, at their time of life, professed religion with integrity of principle, has been afterwards seduced from the strait course by the pursuit of an evanescent popularity, so as to condescend to very unworthy expedients for the obtaining of it. Let not this be understood, as discountenancing their well directed endeavours, for the establishing of themselves in public estimation generally, and that of those among whom Providence shall appoint them to minister, in particular. But, this can only be the fruit of tried consistency, after having been not greedily coveted, and much less obtained by the disregard of any requisition of moral rectitude. On the contrary, when it is perceived of any man, that on every subject of considerable interest, he takes precisely the line of conduct sustaining a cast of character affected by him, he has descended from the high ground of Christian integrity. In such a case, if it be allowable to throw over his pursuits the mantle of charity, it must be because of some counteracting excellency of character, and with the hope, that its blemishes will be worn away under the hand of time.

In reference to popularity, there is especial danger from the more than ordinary interest taken in the question of evangelism and of the want of it, in the exercises of the pulpit: on which account, there shall be here an unequivocal expression of opinion, concerning the origin of the distinction, its misapplication, and a correct regard to it.

Long before the organizing of our Church, it had become a matter of complaint, concerning a considerable proportion of the clergy, both in England and in the colonies, that they did not sufficiently insist on the leading doctrines of the Gospel: principally, and almost wholly, confining themselves to moral duties—such as may be found in the writings of the heathen sages.—

There was ground for the charge, although not in the extent sometimes affirmed: as is evident in the circumstance, of there having been no period of time, near which there are not printed discourses of prominent divines of the Church of England, having no such fault as that referred to. It being impossible, to ascertain what proceeded from all the pulpits individually, we may reasonably hope, that they were not divested, in so great a degree as has been alleged, of what renders the Gospel “the power of God unto salvation.” Still there was ground of the complaint; and we ought to rejoice in the circumstance, although it is no apology for the delinquency, that even under this privation, the consequences were partly guarded against, by the evangelical services of the Book of Common Prayer.

On the other hand, the distinction has been misapplied to various purposes. With some, it comprehends such views of the sovereignty of God, as are inconsistent with what our Church affirms of “the oblation of Christ for the sins of the whole world.” In the notions of others, it is connected with such an excitement of animal sensibility, as we have no instance of in the Bible, except in what is recorded of the issue joined between Elijah and the Priests of Baal. And, in some instances, there has been a subserviency to the purposes of party, for the making of inroads on the institutions of our Church. So far as the present speaker can judge from his own observation, and from his reading in the ecclesiastical histories of the Church of England, however honourable the epithet of evangelical in the proper sense of the word, yet, when applied to the purposes of party, it has a tendency to reconcile the conscience to any expedients, however contrary to good morals, which may seem conducive to what may perhaps be esteemed the cause of Gospel truth.

Whatever may be the degree of weight to which this expression of opinion may be thought entitled; it is the more solicitously delivered, in consequence of having known some, who have begun with upright views in the

path now cautioned against; and have gradually settled down, if not in known hypocrisy; yet, in a cast of conversation and of conduct, necessary for the maintaining of consistency; but not sufficiently distant from the pharisaical character held out to our disapprobation in the Gospel.

For the avoiding of misapplication of the distinction, and for the securing of correct conduct in relation to it, the direct course, is to open "the whole counsel of God;" which requires the insisting on faith and on morals, in their bearings on one another; that is, the constituent doctrines of the Gospel should be opened, with their influence on the life and conversation; and the graces of the Gospel should be displayed, in accompaniment with the motives which arise from the disclosures of Gospel truth. These matters are associated in Scripture, and they cannot be disjoined, without dereliction of our trust.

It is to be lamented of some religious persons, that, without being chargeable with doctrinal error, they commend evangelical preaching in such a manner, as tends indirectly to the disparagement of morals: the word being here understood not as limited to act, but as comprehending the cast of character of the inward man. It is in many cases a great snare. For while there are some immoralities, the temptations to which are sufficiently guarded against by the profession of religion, and by the view of sustaining it before the world; there are certain malignant movements of the mind, not only so, there are certain covert species of lying, and even of fraud, within the limits of the laws, which enter, at least as much as the more open sins, into the composition of that "carnal mind" which is "enmity against God." Now, it is possible to insist on the insufficiency of moral conduct in such a manner, as that the matters taught may be strictly true, and yet the hearers shall be exposed to the danger intimated where it is said of the enemy of souls—"We are not ignorant of his devices." It would be similar, if a man, sustaining the sanctity of Christian morals, should announce, as he well may, that, without due regard

to them, no acknowledgment of Christian doctrine will avail; and if this should be a subject of habitual declamation with him, not attended by sufficient care against misconstruction. In such a case it might reasonably be concluded, that while he avoids the contradicting of the truths of Scripture, he has no deep sense of their importance; and that he designs to render them of little value in the estimation of his hearers.

The principle may also be illustrated with a reference to our Liturgy. Nothing can be more true, or more worthy of being taught, than that forms of prayer, without the spirit of it, are of no avail in the sight of God. Yet, if a minister make this a favourite theme, and always with a bearing on the prescribed service; not guarded by the intimation, that formality may attach to devotions of any description; it is impossible, but that in the minds of hearers whose attention is chained to his instructions, and with whom he is perhaps a sort of oracle, there will ensue an ideal association, between our Liturgy and deadness to the life and power of godliness. Such may be the abuse of truth in a partial view of it.

In a return to the subject, let it be remarked, that the discourses of our Saviour abound with lessons of morality: not indeed as a mere regulation of manners, but as the issue of religious graces in the mind. And, indeed, what we justly censure under the name of mere moral preaching, while it is barren of the constituent doctrines of the Gospel, is also defective in its want of tendency to interest the affections. But that Christian morality, in its extent, falls short of the design of its being preached, is owing, not to its being wanting in any particular necessary to the perfection of being, but to the condition of human nature. The whole end of the Gospel is satisfied, in its bringing of men to "live soberly, righteously, and godlily, in this present world." But to accomplish this, it must be taken in connexion with "the grace of God, that bringeth salvation." Thus, the whole body of divine truth is addressed to us as sinful beings, who have need of the mercy of God; and,

as frail beings, dependent on his aids; and who, therefore, will not be materially benefitted by a scheme of instruction, accommodated to a grade of character of which they feel themselves unconscious.

It is not an object of this address, to go extensively into a delineation of the duties of the ministry: the sentiments presented being merely accommodated to the design intimated in the beginning. But it will not be thought unsuitable to the stand here occupied, to press on the consciences of the students, most earnestly and affectionately, that during the course on which they have entered, they may look well to the discipline of their hearts. This can only be by habitual prayer, and by constant recourse to God for the supplies of his Holy Spirit. During intermission of this, there can be no reliance on any strength of understanding, even when aided by any extent of useful reading, for the being grounded in "the truth as it is in Jesus." It is not, that in such a case, there is the want of a kind of inspiration otherwise to be expected, but because of the vitiating influence of our frailties.

While the prominent place is thus assigned to religious culture, let it not be thought a dispensing with a sufficiency of literary information. It is a fact too notorious to be concealed, that our Church has suffered from some admissions to the ministry, without sufficient time and a due course of preparatory study. This was the result of the state, almost approaching to annihilation, in which our ministry was left by the War of the Revolution. It will rest with our young hearers, and with those who shall join or come after them in the classes, to raise the reputation of our communion in this particular. We live at a time, when there is an extraordinary excitement to religious inquiries; and, when a minister of the Gospel is more than ever liable to be assailed by infidels; and by professors of Christianity, under forms materially different, as we think, from that of "the faith once delivered unto the saints." If he should be unequal to such occasions, truth must suffer from his inability to sustain it.

Young Men,

To him who now addresses you, it is a source of consolation to find brighter prospects opening on him; although he cannot expect to see them realized in any considerable degree: and that you who now listen to him may contribute your respective shares to the extension of the influence of true religion, is his wish, and will be the subject of his prayers.

[The foregoing address was procured and handed to us for publication at the request of several of the Trustees and others who were present at its delivery; and, since that time, the following resolution in relation to the same has been passed at a meeting of the Board of Professors.]

At a meeting of the Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States of America, held in the Recitation Room of the said Seminary, on Monday, November 18th, 1822, being the first meeting of the Faculty since the examination in July last, the following resolution was unanimously passed:—

"Resolved, That the thanks of the Faculty be presented to the Right Rev. Bishop White, for the address delivered by him before the officers and students of the Seminary, at the late examination; by which, as well as by his presence on that occasion, he fully manifested the interest which he takes in the welfare of the institution; and that he be requested to furnish a copy of the address for publication."

(From the Gospel Advocate, for Sept. 1822.)

Concordate, or Bond of Union, between the Catholic remainder of the ancient Church of Scotland and the Church of Connecticut.

It will perhaps be recollected by some of our readers, that, in our number for March, 1821,* we republished, from the Churchman's Magazine, the address of the Scottish Bishops, "to the Episcopal Clergy in Connecticut." In that address, mention is made of "a

* See Christian Journal for June 1821, p. 187.

Concordate drawn up and signed by the Bishops of the Church in Scotland on the one part, and by Bishop Seabury on the other, the articles of which are to serve as a bond of union between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut." The copy of this Concordate, sent to the clergy of that diocese, not having been deposited in any public archives, or transmitted, as far as we can learn, from the first Bishop to his successors in office, cannot now be found;* but, through the kindness of the Right Rev. Dr. Skinner, the present Bishop of Aberdeen, and the son and successor of one of the venerable Bishops who assisted at the consecration of Bishop Seabury, we have been favoured with a correct copy of one of the most primitive documents of modern times. We hasten, therefore, to lay it before our readers, requesting them, before they peruse it, to refresh their recollections by turning to the address. It may be necessary to premise, that in consequence of the political disabilities of the Scottish Bishops, many of the Episcopal clergy and laity in Scotland remained in the anomalous state of paying no ecclesiastical obedience to the apostolic succession. However they may have justified this on a plea of obedience to the civil authority, the moment the Scottish Bishops took the oaths required by the existing government, it became the duty of the clergy and laity to submit to their lawful government. Those who did not thus submit, became guilty, in the language of Bishop Horsley, "of keeping alive a schism." It was this state of things, in the year 1784, to which the third article of the Concordate alluded. To heal this schism has been for many years an incessant object of exertion among the pious and consistent friends of the Church; and, we are happy to add, that their labours for peace have not been in vain. "I feel most happy," says Bishop Skinner, "in having it in

my power to enclose for you a correct copy of the Concordate which you mention as likely to prove a very acceptable present. This interesting document forms a pleasing record of the perfect harmony and unanimity which subsisted between the Bishops of our Church at that time, and the worthy Bishop Seabury; and distinctly proves the soundness of their sentiments and opinions on the most important points of theology. The circumstances of our Church are indeed considerably altered since that period; a change for the better, which is in a great measure to be ascribed to the part which its governors took in contributing to lay the foundation of your American Church. By this means they were made known to some of these worthy friends in England, through whose benevolent exertions we were relieved from the severe penalties of legal restriction, under which our pious predecessors had been so long depressed: and although, in point of numbers, we are greatly inferior to our Presbyterian and Sectarian countrymen, yet, in the respectability and rank of our members, we are, to say the least, fully on a level with the establishment. Those anomalous intruders of English or Irish ordination, of whom the Concordate complains in such very severe terms, are now reduced to a very few congregations, not above six or seven in the whole kingdom; and in no long time there will not, I hope, be any in Scotland, professing themselves Episcopalians, who are not really such by submitting themselves to the spiritual authority of their indigenous Bishops."

IN THE NAME OF THE
HOLY AND UNDIVIDED TRINITY,
Father, Son, and Holy Ghost,
ONE GOD, BLESSED FOR EVER,
AMEN.

The wise and gracious providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut, in North-America, to desire that the blessings of a free, valid, and purely ecclesiastical episcopacy might be communicated to them, and a Church regu-

* The original copy is in the possession of the Bishop's son, the Rev. Charles Seabury, rector of Caroline Church, Setauket, Long-Island, and has been lately seen by the gentleman who gives us this information.—Ed. C. J.

larly formed in that part of the western world upon the most ancient and primitive model: and application having been made for this purpose by the Rev. Dr. Samuel Seabury, presbyter in Connecticut, to the Right Rev. the Bishops of the Church in Scotland; the said Bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same, as far as lay in their power, and accordingly began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the said Dr. Samuel Seabury to the high order of the episcopate; at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hands, till it should please the great and glorious Head of the Church to increase the number of Bishops in America, and send forth more such labourers into that part of his harvest.

Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two Churches, the Bishops of the Church in Scotland, whose names are under written, having had full and free conference with Bishop Seabury, after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a **CONCORDATE**, or **BOND OF UNION**, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in Connecticut:—

ARTICLE I.—They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the Gospel, as revealed and set forth in the Holy Scriptures: and it is their earnest and united desire to maintain the analogy of the common faith once delivered to the saints, and happily preserved in the Church of Christ, through his Divine power and protection, who promised that the gates of hell should never prevail against it.

ART. II.—They agree in believing this Church to be the mystical body of Christ, of which he alone is the Head and Supreme Governor; and that under him the chief ministers or managers

of the affairs of this spiritual society are those called Bishops, whose exercise of this sacred office being independent on all lay powers, it follows of consequence that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

ART. III.—They agree in declaring that the Episcopal Church in Connecticut is to be in full communion with the Episcopal Church in Scotland, it being their sincere resolution to put matters on such a footing, as that the members of both Churches may with freedom and safety communicate with either, when their occasions call them from the one country to the other: only taking care, when in Scotland, not to hold communion in sacred offices with those persons who, under the pretence of ordination by an English or Irish Bishop, do or shall take upon them to officiate as clergymen in any part of the National Church of Scotland; and whom the Scottish Bishops cannot help looking upon as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing Church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

ART. IV.—With a view to this salutary purpose, mentioned in the preceding article, they agree in desiring, that there may be as near a conformity in worship and discipline established between the two Churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their public prayers, with respect to these points, as shall appear most agreeable to apostolic rules, and the practice of the primitive Church.

ART. V.—As the celebration of the Holy Eucharist, or the administration of the sacrament of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in

desiring, that there may be as little variance here as possible. And, though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing, that Bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her communion office, and which it has been the wish of some of the most eminent divines of the Church of England that she also had more closely followed, than she seems to have done, since she gave up her first reformed Liturgy used in the reign of King Edward VI.; between which and the form used in the Church of Scotland, there is no difference in any point, which the primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article, therefore, of the Eucharistic service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the communion office recommended by them; and, if found agreeable to the genuine standards of antiquity, to give his sanction to it, and, by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other.

ART. VI.—It is also hereby agreed and resolved upon, for the better answering the purposes of this Concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastical correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both Churches.

ART. VII.—The Bishops aforesaid do hereby jointly declare, in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of his Church; and being thus

pure and upright in their intentions, they cannot but hope, that all whom it may concern, will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavours to promote what they believe to be the cause of truth and of the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have for themselves, and their successors in office, cheerfully put their names and seals to these presents, at Aberdeen, this fifteenth day of November, in the year of our Lord, one thousand seven hundred and eighty-four.

Sic subscribitur,

(L. S.) ROBERT KILGOUR, *Bp. & Primus.*

(L. S.) ARTHUR PETRIE, *Bishop.*

(L. S.) JOHN SKINNER, *Bishop.*

(L. S.) SAMUEL SEABURY, *Bishop.**

Account of the first institution of Missions in Switzerland, by the Rev. Theophilus Blumhardt, of Basle.

It is truly delightful to hear, and it is not less delightful to tell, what the Lord has done in our days for the furtherance of his holy kingdom in the heathen world. I was so happy as to hear, in the last two weeks, glorious things about the triumphs of the Gospel in the world. Your kindness will permit me to give you a very imperfect and simple description of the exertions of the missionary spirit on the continent.

It was in the last calamitous war, in the year 1815, that the spirit of missions struck its first roots in the hearts of some Christian friends at Basle, in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side, the fortress of Hunigen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very

* As this is the copy of the Concordate in possession of the Bishops of the Church of Scotland, the signature of Bishop Seabury is properly put last; but we presume that in the copy sent to the Church of Connecticut, Bishop Seabury signed first, and the Scottish Bishops last; this interchangeable mode of signature being customary in all agreements between equal parties. [The signatures in the original copy brought over by Bishop Seabury, are in the same order as printed above.—*Ed. C. J.*]

violent east wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air, before they could reach our homes, without injury to any life of the inhabitants. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a missionary seminary, as a monument of this most remarkable salvation of our town; and to train up a number of pious teachers for the instruction of the heathen and Mahomedan tribes, who were sent from the interior of Asia to be our deliverers.

The first beginnings of this institution resembled the grain of mustard seed; but the Lord gave his blessing to the work.

In the first year, 1816, we had only a few rooms, inhabited by a small number of missionary scholars—in the sixth year, the blessing of God enabled our committee to build a missionary college. In the first year, we had an income of little more than £50—in the sixth year, the blessing of our Lord increased it to about £5,000. In the first year, our society consisted only of a small number of Christian friends at Basle—by the sixth year, more than forty auxiliary societies had been established in Switzerland, in Germany, and among the Protestants of France, to support this work of our God. In the first year, a very small number of Christian friends met together in our monthly prayer meetings—and, now, the grace of the Lord has opened, in many parts of the continent, cathedrals, and churches, and halls, to the heavenly influence of the missionary spirit. This is the work of our gracious God, and unto him alone be all the praise, and the glory, for ever and ever!

You will permit me to observe, that some of our most distinguished Universities in Germany have proved to be the principal means in the hand of God, of spreading the graces of the missionary spirit over the Church of Christ in Germany, and of raising up the vigorous life of the Gospel in the hearts of thousands of my countrymen.

It was the noble example of our Bri-

tish brethren, which gave the first holy stimulus to our minds in forwarding this philanthropic work of God; and it was the constant assistance and encouragement of the Church Missionary Society, which led us to mature and enlarge our plans: and now the eyes of the Christian continent are fixed on the wonderful triumphs of your Christian liberality. Go, then, forward with the banner of Christian love—we shall follow you. May the Lord himself establish the work of your hands; and make his people in England the praise of the Churches of Christ throughout this world!

Death of Ann Boleyn and Catharine Howard. From Bayley's Antiquities of the Tower.

Since my writing to you, on Sunday last, says an eye-witness of this catastrophe, I see the quene and the lady Rotchford suffer within the Tower the day following, whos sowles, I doubt not, be with God, for thay made the moost godly and Christian's end that ever was hard tell of, I thinke, sins the world's creation, uttering thayer lively faith in the blode of Christe onely, with wonderful pacience and constancye to the death, and with goodly works and stedfast countenances they desyred all Christen people to take regard unto thayer worthy and just punishment with death for thayer offences, and agenst God hainously, from thayer youth upward, in breaking all his commandments; and agenst the king's royall majesty very daungerously: wherfor, thay being justly condemned, as thay sayed, by the lawes of the realme and parlement, to dye, required the people, I say, to take example at them, for amendement of thayer ungodly lyves, and gladly to obey the king in all things; for whose preservation thay did hartely pray, and willed all people so to do, comending thayer sowles to God, and earnestly calling for mercy upon him; whom, continues the writer, I besiech to geve us grace with suche faith, hope, and charite, at our departing owt of this miserable world, to come to the fruytion of his godhead in joy everlasting.

Paraphrase of St. Matthew, vi. 28, 29.

When the great Hebrew king did almost strain
The wondrous treasures of his wealth and brain,
His royal southern guest to entertain :
Though she on silver floors did tread,
With bright Assyrian carpets on them spread
To hide the metal's poverty—
Though she looked up to roofs of gold,
And nought around her could behold
But silk and rich embroidery
And Babylonian tapestry,
And wealthy Hiram's princely dye—
Though Ophir's starry stones met every where
her eye—
Though she herself, and her gay host were drest
With all the shining glories of the East—
When lavish art her costly work had done,
The honour and the prize of bravery
Was by the Garden from the Palace won ;
And every Rose and Lily there did stand
Better attired by Nature's hand :
The case thus judg'd against the king we see
By one that would not be so rich, though wiser
far than he.

COWLEY.

Paraphrase of Isaiah lxi. 1—5.

Who is this mighty Hero, who ?
With glories round his head, and terror in his
brow ?
From Bozrah, lo ! he comes ; a scarlet dye
O'er spreads his cloaths, and does outvie
The blushes of the morning sky.
Triumphant and victorious he appears,
And honour in his looks and habit wears :
How strong he treads, how stately does he go !
Pompous and solemn is his pace,
And full of majesty, as is his face.
Who is this mighty Hero, who ?
'Tis I, who to my promise faithful stand ;
I who the powers of death, hell, and the grave
Have foil'd with this all-conquering hand—
I who most ready am, and mighty too to save.
Why wear'st thou then, this scarlet dye ?
Say mighty Hero, why ?
Why do thy garments look all red
Like them, that in the wine-fat tread ?
The wine-press I alone have trod—
A mighty task it was, worthy the Son of God !
I look'd and to assist was none—
My angelic guards stood trembling by,
But durst not venture nigh ;
In vain too from my Father did I look
For help—my Father me forsook.
Amazed I was to see
How all deserted me :
I took my fury for my sole support,
And with my single arm the conquest won.
Loud acclamations filled all heaven's court ;
The hymning guards above
Strain'd to a higher pitch of joy and love,
The great Jehovah praised, and his victorious
Son.

NORRIS.

Paraphrase of Psalm xli.

Blest is the man whose heart can share
The woes which others' breasts assail ;
Who makes his brother's wants his care,
Nor heedless hears the poor man's tale ;
When by affliction's load oppress'd,
When by delusion's snares betray'd,
The Lord shall grant him heavenly rest,
Borne by his all sustaining aid.

Safe from the reach of every ill,
From every earthly foe secure ;
His God shall guard his pillow still,
And free his soul from thoughts impure :
If sickness sore or fell disease
Should heave the sigh or draw the tear,
His God shall every storm appease,
And smooth his couch with tender care.
Heal, heal my Soul, my bounteous God !
'Thy endless mercies, Lord ! impart,
To one who sinks beneath the load
Of sins that wound his conscious heart :
"When shall he die ?" my foes exclaim,
As swell their hearts with vain delight,
"Perish !" they cry, his boasted name,
"Doomed be the wretch to endless night."
Lo ! now with impious malice fraught,
The artful tale they gladly frame ;
Destruction rules their every thought,
Nor will distress their pity claim :
No more, my Soul ! on man depend,
No more believe the Flatterer's face ;
E'en he, mine own familiar friend,
Disdains affection's warm embrace !
E'en he who shared my lowly roof,
Smiled as my friend, and brake my bread,
With impious scorn now stands aloof,
Or proudly rears his taunting head !
But thou, O God, assistance lend !
Restore me to Thyself again,
By this I know that thou'rt my friend,
Because my foes' attempts are vain !
In triumph shall the righteous live,
Sustained by thy Almighty hand,
And, round thy heavenly Throne, survive
The servants of thy high command :
Then choirs of Angels shall delight,
When Time be past, these strains to sing,
Blest be the Lord of power and might !
Oh ! blest be Israel's Lord and King !

Episcopal Acts.

On Sunday, the 11th day of August, 1822, the Right Rev. Bishop Hobart held an ordination in St. John's Chapel, New-York, and admitted Messrs. William S. Irving, Levi S. Ives, and Thomas K. Peck, to the holy order of Deacons. Morning prayer was conducted by the Rev. Dr. Harris, and an appropriate sermon preached by the Bishop.

On Sunday, the 9th day of June, 1822, at Worthington, Ohio, the Right Rev. Bishop Chase admitted Mr. John Hall, of Astabula county, and Mr. Rufus Murray, of Norwalk, Huron county, to the holy order of Deacons, and confirmed several persons. On the following Wednesday, the Rev. Ezra B. Kellog was admitted to the holy order of Priests, in St. Paul's Church, Chillicothe.

Lemuel B. Hull, and William Jarvis, late of the General Theological Sem-

nary, were admitted to the holy order of Deacons, the one on the 4th, and the other on the 7th of August, by the Right Rev. Bishop Brownell. On the 11th of the same month, John M. Garfield, A. B. was also ordained Deacon, by the same Bishop.

On Tuesday, the 17th day of September, 1822, the new church, erected in the village of Rockville, Montgomery county, Maryland, was consecrated, agreeably to the forms of the Episcopal Church, to the service of Almighty God, by the name of Christ Church, (of which the Rev. Thomas G. Allen, of Rockville, is rector,) by the Right Rev. Bishop Kemp. Morning prayer was conducted by the Rev. William Hawley, of Washington city, the declaration of consecration was read by the Rev. Mr. Weller, and an appropriate sermon delivered by the Bishop. In addition to the gentlemen above named, the following clergymen were present on the occasion:—The Rev. Mr. Reid, of Montgomery; the Rev. Mr. Johns, of Fredericktown; the Rev. Mr. McIlvaine, of Georgetown; the Rev. Mr. Tyng, of Georgetown; and the Rev. Mr. Armstrong, rector of Zion Church, Montgomery. After the sermon, the Bishop administered the rite of confirmation to about 20 persons. The congregation was large, respectable, and very attentive during the whole of the exercises. From the zeal and activity manifested by the Rev. Mr. Allen, and the members of his congregation, we cherish the pleasing hope that much good will be done in that place for the great cause of our Redeemer, and the salvation of many who have been engaged in this good work. The building is a neat brick edifice, and well adapted to the purposes for which it is designed; and the members of the Church in that place deserve much commendation for the exertions which they have made to promote the prosperity of the Episcopal Church, and advance the great interests of the Redeemer's Kingdom. The presence

of the Rev. Mr. Reid on this occasion, who is now in his 75th year, and who is the oldest clergyman in the diocese, his venerable appearance, and pious life, induced the brethren present to pay him that respect which was due to his age and character. After dinner, at Judge Kilgour's, they resolved, in testimony of their respect, to request the Bishop to present to him their great gratification in meeting him on this solemn occasion, and their sincere regret that the infirmities of his age prevented him from taking the part in the exercises of the day to which his long standing in the ministry entitled him. Wishing him all the consolation which, as a faithful labourer in the vineyard of our Lord, he could desire, and all the blessedness of a devout servant of the Lord Jesus, and that, when his earthly pilgrimage should be terminated, he might be received into mansions of everlasting rest, they bid him an affectionate farewell.

To our Subscribers.

THE printing of the present number of the *Christian Journal* had been commenced, when the alarm of malignant fever made it necessary for the Publishers to abandon their store and printing-office, and to suspend the business of their establishment. The friends and patrons of the Journal will unquestionably receive this as an ample apology for the interruption of its regular course: and that the course may be resumed in its regular order, the Publishers intend to issue one number for the three succeeding months of the present year, containing an equal quantity of matter with three separate numbers, and to appear some time in December. The number for January, 1823, will be published as near the first of that month as may be found practicable; and the following numbers may be expected on or about the first of each month.

Nov. 1822.

Errata.—In the July number of the *Christian Journal*, page 196, first column, line 6, for "distribution," read *destitution*.

In the present number, page 258, 2d column, first line, for "pretention for reprobate," read *preterition for reprobation*.